

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, APRIL 11, 1912

NEW SERIES, VOL. XIV. NO. 16

Kingdom Briefs.

Dr. B. A. Shepperd reports that the Lexington church has a large and delighted congregation to hear Brother Funderburk and that they are preparing to build a new pastor's home immediately.

A great many brethren in attendance on the State Sunday School Convention last week honored The Record office with a visit. It was quite a busy time with us, but these brethren helped to make the work pleasant and burdens light.

Miss Margaret Lackey at Clinton accepts the office of Corresponding Secretary of the W. M. U. She knows more people than almost any woman in Mississippi and numbers her friends by the thousands who will give her an open door and most cordial support.

The Tupelo pastor writes a very complimentary letter of Brother J. L. Hughes who is working for The Baptist Record, and says to the brethren of North Mississippi that a visit from Brother Hughes will do their people good. We propose that those who work for The Record shall work for and help every interest of our denomination.

Brother Jas. B. Leavell will assist Pastor Morgan in a revival meeting at Brookhaven beginning on April 7th. The singing will be led by chorister Scholfield. May the Father richly bless their labors.

On the fifth Sunday we were with Pastor Phelps and the saints in Canton. In spite of the rain we had a good service and many spoke of their interest in The Record, and new friends were added to our list. They have a Baptist deacon for sheriff, Brother Melton, who headed off the applicants for near beer licenses by getting a petition signed by a large number of voters expressing their opposition to it, and the applicants withdrew. Pastor Phelps has been doing solid work and there has been a distinct improvement in the spiritual atmosphere of this church in the past few years. The Baptists are said now to have the best congregations of any church in the city.

A letter from Brother N. A. Moore, of Tula, speaks in high terms of Brother A. T. Camp who has just resigned at Northport to do evangelistic work. Brother Moore speaks from personal knowledge and recommends Brother Camp most heartily to preachers and churches looking for help.

W. E. Farr is helping Pastor O'Bryant in Hattiesburg in a meeting, and quite a number have been converted. Let this and every similar announcement be a summons to prayer. This church is close to the Mississippi Woman's College and many homes elsewhere will be interested in it and affected by it.

At Mt. Pleasant church near Bogue Chitto, nine Baptist Sunday Schools had a fifth Sunday rally. Forty representatives were in attendance and the church had dinner on the ground. Thirty-seven had completed the teachers' course and will get their diplomas. This is good news from the daily paper.

Last Sunday the editor preached for the church in Water Valley in the absence of Pastor Stone. There are some royal and loyal souls here. The church like every other interest in the town has suffered badly, on account of the strike and some other things, but the grace of God is sufficient for them and will bring the cause triumphantly through it all. Some of these Baptists find The Record indispensable in their life and work and many more of them will read it hereafter. Brother J. L. Hughes remained with them to put the paper in their homes. Brother Stone will remain in Palestine for a short season, and return to his work better prepared than ever.

Only Three More Sundays.

The time before the books of the Foreign Mission Board close is growing very short. Only three more Sundays remain for the present campaign. Up to the 4th of April the Board has received \$243,283. Nearly \$400,000 more will be needed to meet all obligations. In other words, it will be necessary to raise about \$125,000 for each of these three Sundays.

Many encouraging reports are coming to the rooms, but it is evident from these figures that the most glorious work ever done by Southern Baptists must be done during these remaining weeks.

Mississippi has given up to date, \$10,199.56. Her apportionment is \$38,000. How unspeakably important to our foreign mission work are these three remaining Sundays. Let them be days of prayer and effort. Let every church see to it that its contributions are promptly sent in, and let every church be sure that its offering is larger than that of last year. There is no other way in which we can be sure of success.

Foreign Mission Rooms, April 4, 1912.

Signs of Promise.

The three largest givers this week are Hattiesburg, Blue Mountain and Clinton. These places are the seats of four schools and not only what they give in money for the progress of the kingdom, but in what they accomplish otherwise are object lessons that tell much in that direction. Their aggregate in gifts makes \$1,150.00. Vicksburg 1st rounds out to date \$98.05, and Vicksburg Calvary sends \$50.00. Pittsboro is building a house but will not allow the present strain to pass without taking part and so sends \$84.50. Sontag did a great thing last Sunday when the subscription went beyond the one hundred mark, making the pastor so happy even while a tear glistens in his eye. "I cannot afford to wait until the last Sunday in the month," says the pastor at Derma, and so he made a personal canvass and was rewarded with \$40.50. I wonder how many more will bravely set out on a personal canvass and see to it that his churches do not fail!

McHenry made large advance over any previous year when the church gave \$63.00. Tylertown, far towards the south, sends good cheer with \$134.00, while her baby sister at Knoxo, close by, sends \$24.05. New Zion sends greetings with \$40.00 to show interest in foreign missions. Louisville goes ahead of last year with \$158.00, and Charleston comes to the rescue with \$81.92. Richland listens to D. J. Miley preach and hearkens to the mission appeal with \$33.00.

Here are a group of churches in the 20's: Ocean Springs, Oma, Beulah, Hebron, East Fork, Handsboro, Rockport, Shady Grove, Long Creek, Juka, Pleasant Ridge, Big Level, and another group in the 30's: Bethel, Silver Springs, Holly Springs, Anguilla, Summit, Springdale, Beulah; and another group in the 40's: Hebron, Cherry Creek, Lumberton, D'Lo and Sardis.

The first week of the last month is gone. The weather was bad on Sunday, as it has been all the year, but we have no control of the weather and ought to be thankful on this score, but in spite of weather conditions some pastors and churches have been active and anxious to do all they can for the cause. May I urge as the days go by, do not fail to take collections for missions. If you risk all by waiting to do it at your appointment and lose, then see to it that it is done by personal canvass. As the paper goes to press, I am sending the Home Mission Board and the Foreign Mission Board \$1,000.00 each. A. V. Rowe.

ENROLLMENT CARDS—Do not put off your request for enrollment card if you are going to the Convention. Send your name to Brother Rowe.

CONTRIBUTED ARTICLES

Weekly Sermon.

THE TWO COVENANTS

By J. L. Phelps

Text: Heb. 8:19. Wherefore then serveth the law? The wherefore is based on the foregoing statement that the covenant of grace preceded the covenant of law by 430 years; and another statement that no man can be justified by the deeds of the law; and another statement that we are not under the law, but under grace; and another statement that we received the spirit through faith, and not by the deeds of the law. Hence, the pertinence of the question, "wherefore then serveth the law?" What purpose doth the law serve?

Let us first get the scene before us.

I mean the scene of the giving of the law. There is a Arabia an historic mountain towering up something like six thousand five hundred feet above the level of the sea. That mountain is called Sinai. There Moses was prepared for the leadership of the children of Israel, and it was not far from there that the last forty years of his life was spent. It was there that Elijah came after he was driven away by the threats of the wicked Jezebel, and like Moses, fasted forty days and nights. And I believe it was there that our Saviour fasted forty days and nights after His baptism. And it is certain that Paul spent three whole years here in preparation for his ministry. The time when the law was given was 1491 years B. C. The children of Israel were encamped on the level plateau at the base of this mountain, and the pillar of cloud that went before them rested on the mountain. Wherefore then serveth the law? Why was it given? Well, the people of Israel had wandered far from the faith of Abraham, and now being delivered from 430 years of bondage in Egypt, and having been trained through hardships and trials, and being made to feel that in all of these trials, God was sufficient to deliver them; He now while great clouds gathered over the top of this mountain, and mighty thunderings are heard, and the blackness gored by the vivid flashes of lightning, a voice that everyone could hear distinctly, the most penetrating voice that ever fell upon human ear, made an overture to the people, and that overture was this: "Will you enter into a covenant of life with God?" God will announce so that you can hear every word He says, just what you will do on your part to carry out this covenant, and He will announce what He will do on His part to carry it out. Now, will you do it? And the people said they would. And God said, take three days for preparation, let everyone wash his body, and wash his clothes and come clean before God, and do not come until you hear the

sound of the trumpet. No earthly lips will blow it, but the sound cannot be mistaken; it will be the sound of a trumpet, and when you hear it, come up and stand before that mountain, and God will come down on that mountain; but don't you touch it, and don't let a beast touch it; you won't see any similitude of God, but you will see evidences that He is there, and everyone of you will hear what He says. And so on the morning of the third day, when the mountain began to quake and tremble, and to stagger like a drunken man, and when the blackest clouds covered it from the summit to its base, and when the loud thunders began to reverberate throughout the peninsula, suddenly, clearer than the thunder, rang out the unearthly sound of the trumpet, and the record says that it waxed louder and louder and louder. There will be no trumpet sound like that until the archangel blows the trumpet that shall wake the dead. And the people came and stood before that mountain. And from out that cloud came a voice, and that voice pronounced ten words, ten commandments we call them; and the people became more terrified at the voice than they had at the sound of the trumpet, and they besought Moses that they should not hear that voice any more. You go and commune with God and come and tell us. Moses also said I do exceedingly quake and tremble. And so Moses sent the people back and he went up and communed with God; and God told him the ten words, and God took two tables of stone, perfectly smooth, and on it with his own finger he wrote the ten words in the Hebrew language, and in the meantime Moses had written them. It was Moses' copy that the people had. God's copy was for a different purpose. Moses wrote the ten commandments and all the elaborations that God announced to him during the forty days, the ten commandments being the constitution, and the elaborations being the statutes derived from them, and all of the enactments in Exodus, Leviticus, Numbers and Deuteronomy, are statutes derived from the constitutional law, all of which are harmonious with the ten commandments, and derived from them. And on a day appointed, the people again came before God, and Moses read to the people from his copy, both the constitution and the judgments, and an altar was erected and sacrifices were slain, and the blood of the victims were sprinkled first upon the altar and then upon the book of the covenant, and then upon the people, and by this solemn ceremony the covenant of life records upon the part of the people with God was ratified. This covenant that they should keep every one of the ten commandments, and the subsidiary legislation growing out of them. And they agreed that if they violated any one precept that the covenant was broken. They

admitted the solidarity of the law, and that he that is guilty in one point is guilty in all. And that he that was guilty in one point, had incurred the penalty of the law, which was death. They recognized also that the commandment was exceedingly broad, and takes not only cognizance of the overt act, but also of the heart, for the law is spiritual. When that covenant was read, and blood was sprinkled upon the altar, and upon the book, and upon the people, all the people to it were bound. God was bound to it by the blood on the altar, and the people were bound to it by the blood on themselves. And Moses tells them plainly, they that do these things shall live by them, and whoseever faileth to do any one of them shall die. I call heaven and earth to witness, that in this book of the covenant I have set before you life and death. To obey is life, to disobey is death. This was a solemn engagement ratified by blood, and the people said, we will do this, and we invoke, upon our heads, and upon our children the penalty for not doing it. Well, what part, then, did God's copy amount to? I told you that He wrote His upon tables of stone. God's copy was for a witness, and when the people had broken the covenant, the tables of stone were also broken. And then Moses came and pleaded with God, and said blot my name out rather; he meant everything he said. In this Moses was a type of the redeemer in that he offered to die for the people. God forgave the people that breach, and the covenant was renewed, and the same solemn ceremony was gone through with again, and God's copy, the witness, the tables of stone, were placed in the ark of the covenant, and when the nations ultimately and permanently violated that covenant, then went away God's copy, and no man knoweth what became of it, and it does not matter. It would serve no purpose if we had it. We have Moses' copy; God's copy was a witness of the compact, and the compact being broken, broken is the tablet of the witness.

Now comes up the question of our text, before the law was given was there not a way of life, through mercy held out to the people? And was not that way of life through faith? Yes; wherefore then the law? Why were the people permitted to enter into such a covenant? God knew they would not keep it. God knew that on account of the weakness of the flesh they could not keep it, only one ever did and that was the man Christ Jesus. Wherefore then the law?

Now, I ask your patient attention to the following thought. When we say law, we of course mean the law that was then promulgated and written. The promulgation of those ten words and the writing of them by Moses did not create the obligation they imposed; the obligation was already there, but the people did not know it. Law is not law because it is put in the form of a statute, but it is put in the form of a statute because it is law.

The intent in the divine mind of the Creator when He brings a being into existence, is the law at the last analysis that governs.

Whether it shall afterward be expressed in a statute depends. But when it is so expressed or published, that expression and publication does not originate obligation. Obligation arises from the nature of the being and his relation to God. Wherefore then the law, the written law? And why accompany its writing with thunder and lightning, and the quaking earth and the voice of words?

It was added because of transgression. What does that mean? Well, I had not known sin except by the law. When I had that statute before me it showed me how much I had been transgressing. I was alive once without the law, but when the commandment came sin revived and I died. That which I thought was ordained unto life, I found to be unto death, for it found in me all manner of sin. The law was added that our sins might be made manifest; it strips sin of all its disguise. It was a standard brought and placed by the side of men to reveal all of their unrighteousness. It was judgment to the line and righteousness to the plummet. Now, the real law was there all the time, but men did not know it. Wherefore then serveth the law? Well, it revealed the fact that no man loved God with all his heart, and his neighbor as himself. The shining of that light upon the lost world brought out the startling fact that there was not one good, no not one! Not one can be acquitted at the judgment bar of God on his own righteousness—not one. Wherefore says the apostle, the law was our schoolmaster to bring us to Christ. How that? If a man who has no clear light and has no conception of the broadness and spirituality of the commandment, whose standard of righteousness has been lowered to his own life, if that man is under the delusion that when he comes to stand before the judgment bar of God he will be acquitted, and not condemned, I am sure you will never induce him to look to a Savior; but if you can take him to that mountain that smoked and was crest with fire and shaken with thunder, if you can show him its denunciations and penalties and show him how exacting is law, and how holy and good is law, and that he is a lost soul within himself, and that he is already under its condemnation, and that there is no possible chance for him to be justified in the sight of God by the deeds of the law; then you may induce him to look to a Savior. I mean to say that before any looking toward Christ must come the conviction that you are lost. Conviction of sickness precedes an appeal to a physician. The law is our schoolmaster unto Christ by showing us the groundlessness of any hope of salvation within ourselves, our unworthiness, our fallen nature, our utter and hopeless condemnation makes us see our ruin, when a voice says come unto me all ye that labor and are heavy laden and I will give you rest.

Now, I am coming to a very important thought: God knew that it would be impossible for man to keep the law, for if a law could have been given that could have given life, verily righteousness would have been by the law, and we know that the in-

spired apostles tell us that the saved are not under the law, but under grace. Does that mean that when the law says that thou shalt love God, that I am not bound to do it? and that when it says honor thy father and mother that I am not bound to do that? Does it mean when the law says thou shalt not kill, that I should not restrain a murderous hand; or when the law says to remember the Sabbath Day to keep it holy, that I am not bound to do it? No, it means that Christ's redeemed are not under the law as a covenant of life. You do not come to that mountain and enter into an obligation that if you fail in any particular, you are lost. You are not under it as a covenant of life, but you are under it as a standard of righteousness; the law of God enjoins everything that is right, and prohibits everything that is wrong. Jesus Christ's life here in the flesh was a living exemplification of the righteousness of the divine law. And everything that Jesus Christ did in the world was to bring His people into harmony with the divine law. Not one jot nor tittle should pass from the book of the law until it was all fulfilled. I mean to say Christ's work on earth, all of it, the obedience part of it, the dying part of it, the sacrificial part of it, the intercession, the whole of it from His birth to His glorification is designed to bring His people into conformity in life and action to the divine law. You do not by faith make void the law; it is the object of faith to bring you into conformity to it. The first thing that the Holy Spirit does for a man is to convince him that he is a sinner, a transgressor, and when the spiritual nature is changed in regeneration, it gives you a disposition to want to keep the law, a desire to love God with all your heart and your neighbor as yourself—that is the object of it, that is the mark of grace. You no longer say, I do not love God, but O, now I love him. You no longer say, I hate my neighbor, but I love him; I am grieved that I do not love him more. I am falling short in keeping the commandments, but your mind, your inner man, is in harmony with them; your mind approves them, you wish you could do it, you want to do it; now comes in the next work of grace, and that is the work of sanctification, and what does that do? That makes that man want to love God more and more; that makes him love his neighbor more, that process goes on and on until death, when that soul goes into the presence of God. Paul said, thou art coming to the spirits of the just made perfect, why those souls in heaven love God, they are in perfect harmony with the commandments, while that body sleeps, and moulders and rots in the grave it may be for ages, but by and by that trumpet will sound again, and Christ in His glory shall come again, and these dead bodies shall wake up again; in what condition? They were sown in weakness, and the law could not be performed on account of the weakness of the flesh. They were sown in weakness, but they are raised in power. They were sown in dishonor, but they were raised in glory; they were sown in corruption, but they shall be raised in incorruption; they were sown

mortal, but shall be raised immortal. And now that body like the spirit is in complete conformity with the law. And Sinai might frown in clouds of ominous blackness, and growl in thunder and glare in lightning, but that raised body, reunited to the soul, could come up and say, O, Sinai, I am in perfect accord with every requirement you make. I say that the object of Christ's death is that you may escape the penalty of the law broken but not intending to turn criminals loose; not intending to pardon a man and turn him loose a thief, not intending to snatch murderers and thieves and adulterers from the jaws of death and turn them loose in their villainess. But to make them pure and holy and just. That is what Christ does for us. Now, you may see the truth of what I said, that the law was the intent in the mind of the Creator when He made man. What the law could not do for us, because of the weakness of the flesh, divine grace has done, bringing the child of grace finally, and ultimately into conformity to every demand of the law. So our Redeemer, working through the Holy Spirit, to refit His people inside and out for perfect conformity at last to every requirement. So faith does not make void the law, but establishes it. Neither is the law against the promises. But Christ hath redeemed us from the curse of the law being made a curse for us. And those people who turn away from Christ in their unrenowned nature and in their unbelief say they do not need Him, deserve and certainly will receive the eternity of hell. And that man is a rank anarchist, and an advocate of social rottenness and world destruction; who says I do not need Christ; I need no atoning blood; I need no Holy Spirit regeneration. I believe in a man bearing the penalty of his own wrongdoings, and I stand on my record. Well, let him stand on it, and if that law does not show him to be exceedingly sinful, and lost and doomed to everlasting despair, then there is no such thing as manifesting the power of light. God could not—I speak it reverently—God could not save a man and leave him a bad man; He could not pardon a man and turn him loose a criminal on society. If He saves him, it is by the works of grace alone, and that is the salvation that lasts throughout eternity. It is the people who are trying to be saved through the works of the law that are apostatizing and being lost. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God; for if righteousness came by the law then Christ is dead in vain.

Brother J. S. Berry has been mingling with the brethren of Tishomingo Association and reports that these Baptists will give double the amount asked of them for foreign missions. The churches at Corinth and Booneville have already given as much as the whole Association was apportioned. Pastors Harrington and Buchanan are great pullers, and there are others.

The Baptist Record

Capital Nat'l Bldg.—Opposite Postoffice
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI
—by the—

Mississippi Baptist Publishing Company

J. C. LIPSEY, Editor
J. C. PETER, Business Manager

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your subscription expires, if you do not wish paper continued, drop us a line. It is expected that all arrears will be paid before the paper is stopped.
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WAS JESUS A TEACHER?

There were certain people from whom, or certain conditions under which Jesus refused the title of teacher. He was not a rabbi among other rabbis. When Nicodemus came to Him at night and attempted to pay Him a sincere compliment by saying "We know that this part a teacher come from God for no man can do these signs that thou doest except God be with him." His reply was to the effect that Nicodemus didn't need a teacher, but a new nature, and that would come only by faith in the crucified Son of Man. Had before He had finished, spoke of Nicodemus as "the teacher in Israel."

When the rich young ruler came to Him with great respect and spoke to Him as "good Master," or teacher, Jesus did not accept that and replied by saying, "Why asked thou me concerning that which is good?" He was not modesty. On the contrary He said that was a thing for God to answer. He proceeded to answer it, concluding by telling the young man to follow Him. Like some people of the present day, he wished for instruction and not the Lordship of Jesus. Jesus is never teacher till He is Lord. He repudiates the flattery that ascribes to Him the honor of being the world's greatest teacher. He will have none of it. To His genuine disciples He was and is teacher—the best, the greatest, the only one with authority. To them He said, "Ye call me teacher and Lord, and ye say well, so I am."

To the ordinary men of His time He was not even a Messiah in their narrow perverted sense. He was not merely David's son. He was David's Lord, and He shows

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from the Scripture that David had called Him Lord. Let us beware of the present day heresy that accepts His teaching but rejects His person, that praises His words or example, but declines His authority as Lord in the life. He will have none of that homage that stops short of the worship of Thomas who in absolute faith and surrender exclaimed, "My Lord and my God!"

DISCIPLE OR CHRISTIAN?

This has nothing to do with the disputing about names. That may be left to newcomers in the ecclesiastical firmament whose position and doctrine and very name is yet a matter of dispute. But there is a real difference between a disciple and a Christian. A disciple is a pupil, a learner, a beginner. He maybe and probably is a Christian just as a recruit is a soldier or as we call a pupil a scholar. His knowledge is crude, his conception of Christ immature, his ideas of duty undeveloped, his vision contracted, his doctrines may be erroneous, but he is on the way, in line to be and to know and to do.

"The disciples were called Christians first in Antioch. Now they came to themselves and their own. They discovered their place in the world and their duty to it. They were Christians before, but they had never been called so. It is not certain whether they called themselves by that name or whether others called them so. But the name was seen to fit and to stick. The church had reached the period of adolescence like a boy at twelve or fourteen and was coming into manhood. Individuals had broken away from racial narrowness and given the gospel to the Gentiles but here is the first time a church had heard the cry of a lost world and sent men out to answer it. They passed the period of being mere recipients of the grace of Christ and sent out men to be ministers of His mercy to the lost. To be a Christian is to have the Spirit of Christ, to be a member of His body, to be doing His work. The word Christ means anointed. He was so called because the Holy Spirit was upon him. "The Spirit of Jehovah God is upon me, for He hath anointed me to preach." The anointing of the Holy Spirit was for special service, as in the case of Aaron or David or Elisha, a priest or king or prophet.

Are you a Christian or merely a disciple? Are you among them that are "ever learning and never coming to the knowledge of the truth?" Is your church Christian? Are its members like those of Antioch, ready to give the gospel to others? This is the test. "If any man have not the Spirit of Christ, he is none of His."

THE WORD OF GOD A CRITIC.

In the letter to the Hebrews 4:12 it is said the Word of God is quick to discern the thoughts and intents of the heart. The word is critic which we have borrowed bodily in our language. Young people in their literary societies are accustomed to have one whom they call a critic, to closely observe their efforts and report on them so that they may be conscious of their defects and stim-

ulated by any notice taken of their excellencies. One is chosen or appointed for this task who knows and closely observes. In athletic contests, and this is a common figure in the Scriptures, the players usually have a "coach," a man who knows all the nice points of the game, who is familiar with the rules, is deeply interested in the game and the players themselves. It is his business to watch them closely, to observe any defects, to stimulate any flagging interest, attention or effort, and encourage them by assurance of victory. It is his purpose to make them win. Sometimes he may seem to be hard on them. He makes them work, he regulates their diet and habits, reproves their indifference, rebukes their inattention and unfaithfulness. Sometimes he consoles them when they seem to have failed. Such an one is the Word of God. It is a "critic of the thoughts and intents of the heart, sharper than a two-edged sword, piercing even to the dividing of soul and spirit. And there is no creature that is not manifest in His sight." We should never know our sins but for the Word. We should never know the way of victory but by the Word.

Development.

After the flood, God told Noah: "Be fruitful, multiply and replenish the earth." This is a command to develop along material lines. To grow in grace is an injunction to develop spiritually.

There has been rapid growth in the last ten years on the material side of education and religion. Many new school houses have been built, and colleges endowed. Old frame church houses have given away to large brick churches. Churches have been organized and new mission fields established. Churches gone from one-fourth time to full time. Hospitals and orphanages, and many other material developments for which we are thankful to God, who put it in the hearts of His people to do these things; and while we have only been picking up a pearl now and then with the ocean of possibilities yet untouched, along the line of material growth, in business and church work there is one phase of growth and development, I fear we are neglecting, and that is, growth in piety, growth in godly living, growth in all the fruits of the Spirit.

We are proud of our schools, State schools and colleges owned and operated by the denominations, private schools and even the little "piney-woods" school on the hilltop, remote from town. All we have we thank God for them; but in the midst of this wave of education and building new school houses there is not enough attention given to character-building.

The football teams and baseballers that go from one school to another to play, have but one purpose and that is to beat the other fellow, and it matters not very much how it's done, so we can win.

The pious teacher sees this and deprecates it, but cannot correct it without the help of the parents. Large farms in South Mississippi going to rack, but the court houses and jails are being enlarged.

We rejoice in the history we have made

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and are making as we have said, in church buildings, Sunday Schools, Baraca and Philathea classes, B. Y. P. U.'s, hospitals, orphanages, and the effort to send the gospel to the ends of the earth—but one thing in the scramble to build those things that we have ignored and seemingly forgotten—and that is old-fashioned piety and godly living.

Elder Willis Fortenberry, who preached forty-three years to one flock in South Mississippi, did not say much about education or missions. This was a mistake he made: He ought to have lent his splendid influence to the building of schools and world-wide missions, but while he was amiss in material development he did develop his people in downright, old-fashioned goodness. I was there last summer in their annual meeting, and I saw more piety to the square acre than I had seen in a long time.

Don't let us slacken our gait, but rather increase it on all lines of good work, and in every phase of missions, and every effort toward Christian education, but my plea is that we stand in need just now to stress simon-pure religion, and clean living a little bit more than we are doing.

J. H. Lane.

McComb, Miss.

The Two Goats.

(Lev. 16:7-10)

By J. W. Lipsey, A. M., D. D.

In the ceremonial worship of the Jews in the tabernacle, in order to represent the death of the Cross and the removal of sin, it required two goats, one to represent each act of our Lord in His redemptive work.

For convenience I will designate the kids as No. 1 and No. 2. No. 1 was selected for a sin-offering, and No. 2 was selected for atonement.

In the symbolic acts of Christ representing man as a substitute there were two distinct acts to be performed which could not be performed by one sacrifice, or one goat could not perform. These symbolic acts were external and could not represent invisible work which Christ had to do for man's salvation. The death of the Cross was a visible act, but the removal of sin was, and is an invisible act to the natural eye.

1. Goat No. 1 was in ceremonial worship, symbolic of Jesus Christ as the sin-offering. In the Jewish worship this goat was a "like figure" to the Lord's Supper in the Christian worship. The two figures pointed to the one substance that is Christ's death on the Cross. The second goat, Azazel, (remover) symbolized the Savior as sin-bearer or remover of sins. The first kid gave satisfaction to God's divine government as just, holy and true, but this sacrifice did not relieve man from his sins of condemnation. In the ritualistic worship, the second kid symbolized the Savior, on whom the iniquity of us all is laid. On account of these two acts there must be two goats, not to represent two persons but the two acts of the one person. This sin-offering kid, for about 1,500 years, was the constant symbol of Him who was to come. This goat stood for every

good from which we derive benefits from the death of the Cross. This goat was not Christ any more than the Lord's Supper is He. Yet it is said that the wine is the blood that was "shed for the remission of sins." That is, the wine is symbolic of the life that was given for our redemption.

2. The second goat was known as "Azazel." This one was not killed, but sent away alive. The live goat continued the work of the one which was sacrificed. As the two goats represented the one Christ, we may understand that the live kid carried on the work, the foundation of which had been laid by his twin brother on the altar. The work of Christ was not done when He died on the Cross. He had just laid the foundation. His body must be consigned to the grave. From Friday afternoon until Sunday morning His body was in Joseph's tomb. Where was His divine nature while the Son of Mary was in the grave?

Just before He died on the cross He told the penitent thief, "Today you shall be with me in Paradise." The laws of language will compel us to admit His entrance. He did not go there for naught. A thousand years before His death David had said, "Thou wilt not leave my soul to Sheol, neither wilt thou suffer thy Holy One to see corruption."—Ps. xvi 10. On the day of Pentecost Peter applied this quotation to Christ. Acts 2:27-31. The language is positive that He went to hades. He went there because His liabilities for man's salvation called Him there. What He did, what He bore there may never be known in the flesh. But some things we do know. He went because it was necessary, important; yea, essential that He should go. The sins of Israel were placed on the second goat, Azazel, the remover, and he typically bore them into the unseen wilderness. "Your sins shall be buried in the ocean." "As far as the east is from the west so far your sins shall be separated from you." The death of our Lord on the cross was commensurate with the demands of the Father for justice to a righteous law. "By the grace of God He tasted death for every man." By His death He made it possible for every man to have access to the throne of grace. He did not remove the sins of every man, but He opened the way by which every man might apply for admission. The death of the Cross is the basis for all purification. The death of the slain kid typified the satisfaction of God the Father, that He was now in a position to offer mercy to sinful man. The altar in the court of the tabernacle did not remove man's sins, but it opened the way for him to pass on to the laver where his sins were ritually removed. The altar was a like figure of the same thing as the dead goat, i. e., redemptive. In the Christian service we have a like figure in the ceremonial service of the church, in which we have the Lord's Supper which stands for the death of Christ and symbolizes the same thing as the sacrificial kid. Likewise, we have the ordinance of baptism which symbolizes the same thing as the live goat turned loose in the wilderness. The live goat did not literally bear away sins,

but ceremonially symbolized the removal. It is dangerous to miss the substance and grasp the shadow. Baptism is not a condition for the remission, but it is a means for proclaiming the removal of sin. As the live goat was the removal of sins under the Jewish worship, so is baptism under the Christian worship.

"Here is a sharply defined difference. I have written it designedly. Acts 2:38 has not yet been interpreted. The words 'eis apheisin' are connected with 'be baptized' and endless confusion has been the consequence. The form of words, 'baptism for the remission of sins,' is current among us, and is the cause of great misunderstanding.

"What is the sense of the words 'eis apheisin'? Pardon me for saying that the form of words 'BAPTISM FOR THE REMISSION OF SINS' IS ESSENTIALLY ROMISH. Now, eis apheisin does not belong to 'be baptized' (Acts 2:38), but to 'Iesou Christou' Jesus Christ. I shall give you proof of this that will satisfy you. Go to any Hebrew scholar in your city and request him to look into the Hebrew of Lev. 16:26. The word that is translated scapegoat is azazel. Then take the Septuagint and read the same verse—the 26th—and you will find that the Seventy have translated the Hebrew azazel, which means 'scapegoat' by the words eis apheisin, the very words found in Acts 2:38.

"NO ONE BELIEVES IN BAPTISM FOR THE REMISSION OF SINS. We have been charged with believing it, and we deny it, affirming that remission is found in the blood of Jesus. This is true—Jesus is the hilasmos and the apheisin; not baptism. I DO THEREFORE REJECT THE FORM OF WORDS, 'BAPTISM FOR THE REMISSION OF SINS,' AS UNSCRIPTURAL, AND AS TEACHING ERROR, AND CAUSING MISREPRESENTATION. I adopt 'the blood of Jesus for the taking away of sins.' * * * —H. T. Anderson, a Campbellite.

Foreign Missions.

I hope our country churches will make a special effort to take a collection for foreign missions during April. If all of them in Mississippi would take a collection for that purpose during this month I would have no fears as to our reaching, in this State, our \$40,000.00. But on account of the severe winter through which we have passed, cutting off our country churches from having meetings, we are behind what we had given up to this time last year and are in serious danger of falling behind our \$40,000.00.

Let me therefore urge all the pastors and members of our country churches to see to it that a collection is taken for foreign missions, however small or large it may be.

If you fail us, we will fail; if you come up to our help we will succeed, God's blessings on our country churches.

Your brother in Christ,
I. P. Trotter, V. P.

Church Sanitation. How the Ministry Can Help.

With all their learning and influence as leaders, what is our ministry doing in the campaign for the preservation of health? Let every minister examine his record. The reading lady is watching and wishing for the church to speak. School teachers are being enlisted, and many physicians are helping. Why is the ministry so solidly joining the campaign? For those not enlisted, doubtless the cause of many of the older ones is that they were taught other methods, and do not believe in the later system of disease prevention.

Again, others may believe in it, but fear that the majority of their constituents do not, and fear to speak out. We are sure, however, that there are many, many ministers who are heart and soul for better health conditions, who are waiting anxiously for the psychological moment to open up a vigorous fight for home, church, city and state health improvement, and it is the hope of these articles that this very day has arrived and the opportunity may be seized instantaneously.

Brother, this cause will win. It must win, and the man who acts upon it will be a benefactor indeed and will receive a response from his people that will repay a hundred fold.

What can be done? Teach and preach good health and sanitation. Surely, trained men can do this with tact and wisdom, and not offend, but help. Believe profoundly, first that our people are dying by the hundreds and thousands and our sick rolls augmented greatly for lack of this instruction and leadership and no greater power for good can be enlisted than the ministry, and this their sacred duty.

In visiting the sick, drop a word for prevention. Insist that sickness comes from careless handling of disease germs and advise co-operation with physicians for this purpose. If the physician neglects this vital duty find occasion to get one that will advise.

The minister should have a model good health home along with the physician, as this comparison with others will impress the community favorably. Also lend a helping hand to the local health officers and let the congregation know that you endorse and encourage their efforts.

With reference to the church building and its environment, the minister should show constant concern. Here is where the church officials receive, and it should be made inviting. Many attend church and return with headache from bad air; others contract colds and possibly contagious diseases, and in many instances never return.

Think for a minute the intelligence necessary to calculate the proper condition of the air, lighting and heating of a church building with constant temperature changes, and see if the sex is equal to the task.

The pastor should consider what this means to the people who attend regardless of results. Is the number who never attend on account of this neglected condition.

The first suggestion is that a "decoration"

committee should be elected by the church, composed of the pastor, one lady and one gentleman, the most intelligent and active in the church, and they "charged" by the minister or deacons to render clean and inviting the Lord's house and keep it so, inside and out. The pastor can, by this means, get a good grasp of the situation. It will soon be known that the church house is no longer a neglected hot-bed of disease; that it is in scientific hands and the scared ones will return and help to bring others to see a sanitary church house.

The church ordinances should be conducted with reference to good health ideas. Baptism in clean water; the Lord's Supper served in individual cups, and other cups and water containers properly guarded. Attention to these matters will impress indelibly the minds of the children and visitors and be of lasting remuneration to the members who participate. We think also the pastor should have a public health service at least twice a year and have addresses, papers and suitable music for good health purposes. This will give the "decoration" committee more intelligence with which to work, on the part of the church and be the means of giving expression to a positive stand by the church. This committee should arrange these programs.

It is not my purpose to inject any new theology into these remarks, but my impression is that the ministry is emphasizing the providential side of sickness and death beyond reasonable bounds, and thereby discouraging preventive measures. Surely, Providence holds life and death in His hands and orders the destinies of men, but does He order negligence of Nature's laws by which these results come about? Let us guard, if we are not charging Providence with premature deaths and invalidism that come as a direct result of self-imposed sin, and the Divine Judge has simply spoken a decree of rebuke.

To be plain, brethren, we know that numberless innocent lives are cut short in infancy and childhood by the sins of their ancestry, and that our people are dying daily as a result of some inherited or acquired malady that has no divine sanction for its origin, and why preach and pray these people into eternity as an act of Providence?

The ministry, in my opinion, should handle this question in a positive manner, and teach the people as no others can that sin is the author of manifold ills, poverty, invalidism and death, and that this is the reaping of previous sowing of the seeds of sin. This question has grown too appalling to longer be covered with fancied propriety. Men and women should know the truth, the whole truth, and no power is equal to the ministry in proclaiming it.

"X. O."

The Home Board's Crisis.

Dear Brother Editor:

An impression has unfortunately spread in some quarters that the Home Board does not really face a crisis as we approach the close of the fiscal year.

There was never a greater mistake. Our

appropriations have never in the history of the Board been so large as this year, and our receipts are smaller than they were on the first of April last year, including the receipts for the services of our evangelists.

It positively will not do in this hour when the great cause of Home Missions is so sorely threatened, for our brethren to think that the Home Board has no crisis. We never had a greater!

If our sincere regard for the welfare of other causes has made us too timid in pressing our own, we make acknowledgement and beg pardon. The situation imperatively calls for enthusiastic, whole-hearted presentation of our needs to the churches and heroic, prayerful giving on their part.

With fraternal insistence, with almost unspeakable concern, we plead with the brotherhood throughout the length and breadth of the South, to do their best for Home Missions and do it at once.

Our entire receipts up to April 1st, including receipts for the services of our evangelists, were only \$117,399. That is, in eleven months we have only a little more than twenty-five per cent of our apportionment. The balance of nearly \$300,000 must be raised in thirty days, if we meet our apportionment and avoid a humiliating debt.

By the combined effort of all our people, in country, town and city, and the blessing of the Lord, we may yet have a victory, dark as the prospects now seem to be.

May the Lord lead and help us.

Yours in distress, but hope,

B. D. Gray,

Corresponding Secretary.

Atlanta, April 5, 1912.

Mexico.

J. G. Chastain.

The recent revolution in northern Mexico eclipsed by far that of a year ago, when we take into consideration the interruption to traffic and travel by railroad bridge burning. The trains running out from Durango were stopped for five weeks, but they have been started again and we are now getting our mail regularly, besides enjoying several other pleasures and conveniences which had been cut off for the time being. At one time the city of Durango was threatened by hordes of bandits, but the half dozen consular agents representing as many foreign countries met and sent an official message to President Madero asking for protection. This brought a garrison of three hundred soldiers, who reached the city on Sunday at noon. They were received at the depot by perhaps a thousand people; indeed, the whole city was wild with delight, calling them the "Salvation Army." Torreon is a great railroad center, and that district has suffered more than any other part of the country.

The three men who are most prominent today before the Mexican people are President Madero, Emilio Zapata and Pascual Orozco. Ex-Governor Evaristo Madero, who died last summer at an advanced age, sold to the Baptists in 1884, a most valuable property in Saltillo, which was converted into Madero Institute. His grand son,

Francisco I. Madero, the present President of Mexico, and now thirty-eight years of age, has traveled extensively and is liberally educated, having completed his studies in the United States and Paris. The Maderos are wealthy landholders and cotton-growers in northern Mexico.

Mr. Zapata is a man of humble birth and uneducated. During the Madero revolution a year ago he came into prominence by his valor and was made general. When Madero became president, Zapata was disappointed in not receiving a high government position, but his contention is that the poor people have not been duly recognized in the readjustment of things. In the state of Morelos, which lies south of Mexico City, and where Zapata is operating, it is said that there is practically no middle class of society; that, not including the cities, nearly all the land of the state is owned by thirty men, most of whom are Spaniards. The thousands of peons from the farms and the mountains constitute the large number of sympathizers and followers of General Zapata. The revolution in southern Mexico has no organic connection with that in the north now led by Orozco, who is also a new man before the public.

When Madero first started out the Catholics did not support him, but when they saw that he was going to be elected anyway, they nominated him as their candidate, hoping thereby to curry favor with him. After his election, however, when they found that they could not manipulate him, they turned against him. He has been opposed, also by the wealthy landholders, because the new administration will require them to pay taxes on their large landed estates, something they had not before done. Strong opposition has come from some of Madero's former soldiers, who, a year ago, entered the revolution under the influence of exaggerated promises made by Madero's agents on their own responsibility, which promises Madero cannot fulfil, and should not if he could. The Madero revolution had a leader, organization and a clearly defined purpose; the present uprising lacks all three of these points. THEN the rank and file of the Mexicans and nearly all of the foreigners favored Madero's move, but now nearly everybody opposes Orozco and Zapata. The Mexican people are tired of war. Because of the large rainfall during the past autumn and winter, the lands are in fine condition for a crop this year, but if the war should continue much longer, the people cannot plant and a crop failure this year would be a calamity to the country.

Some uninformed person makes the statement in a United States paper that Diaz had been recalled. This may have been done by some individual, but the Mexican people do not want Diaz or his kind of administration. It is true he held the people down with an iron hand, yet his administration fell short in one important particular; he did little to inculcate into the people the high principles of citizenship, democracy and individuality. Madero does not want to hold the people down, but is trying to raise them up on a higher plane of human-

ity, individuality and citizenship, and there are several reasons why he will succeed. He has the moral support of all foreigners and is backed by the best Mexican element. The state governors with their respective police forces stand by him; and the Mexican army has never been so well equipped and trained as it is today. In the Torreon battle the other day the federal troops covered themselves with glory, doing some of the best shooting ever done on Mexican soil. An American engineer told me he witnessed the engagement and he said they threw one cannon ball after another a distance of five miles and with all the accuracy of sticking down the point of your finger.

The following are some of the special benefits that will result from the war. It means a better day for the poor; they will never be oppressed as they were before. Mexico will have a cleaner administration; she will rise in her own opinion as well as in the estimation of the outside world. She is already giving more attention to her army, raising it to a higher standard in every sense. Diaz was a back number; he was behind his nation, while Madero is far ahead of it, as all great reformers and leaders should be. This man, by his clean record, his humane and democratic spirit, will be a great character-builder. Almost as by magic, he will lift his people up on a higher level in almost every sense.

What shall I say about our mission work? It would take a more facile pen than mine to tell all about how, in the providence of God, war opened Cuba, South America, Japan, China and many other countries to the Gospel. The number of newspapers in Mexico has greatly increased; the people are educating and are reading more than ever before; they are beginning to think for themselves, the very thing the Catholic priests try to keep them from doing. The liberal spirit and democratic principles are growing and spreading, all of which is bound to fall out for the furtherance of the Gospel. At the close of the Cuban war all evangelical denominations rushed in and pressed the work, with the result that today, that island is largely evangelical. What are we going to do for Mexico? For fifty years we have not had such an opportunity as will be presented to us at the close of this year. All of our missionaries are overworked, and some of them are broken down. We are all grieved over the death on February 1st of Rev. Teofilo Barocio, the brilliant native pastor of the First Baptist church of Mexico City. On March 9th Rev. J. S. Cheavens was operated on in the Mayfield Sanitarium of St. Louis, for appendicitis. We hope he will recover. We need reinforcements and better equipment for all of our work.

Our hearts go out in deep concern for the two mission boards back at home. By a hearty concert of action on the part of all our dear people, these debts could be lifted easily in one day, and no one would be hurt by it. Some people who have been holding back the Lord's money are going to turn it loose, and they will receive a rich blessing as the result.

This writer is not planning to go to Oklahoma City in May, but other Mexican missionaries will be there, and I trust the Convention will give them a good hearing. We are hungry to have some of the good brethren of the United States visit us in Mexico and see what we are trying to do to establish and extend the Redeemer's Kingdom in this country. But, brethren, please do not wait too long, lest when you do come, you may not find some of us here. In the meantime let us continue to pray and labor on, because "the night cometh when no man can work."

Durango, Mexico, April, 1912.

"The Passing of Evolution."

The first chapter in the seventh volume of "The Fundamentals," a series of booklets being sent free to all English speaking preachers by the "Testimony Publishing Company" at the expense and kindness of "Two Laymen," who are tired of the shallow, subverting fallacies of today, therefore desire to bring before the ministry the deep fundamental truths of God, is under the above heading and is by Prof. George Fredrick Wright, D. D., LL. D., Oberlin College, Oberlin, Ohio. And it is a masterpiece of clearness, close reasoning, good logic and sound truth. Every preacher should study it closely.

The following is the last three paragraphs of the article and is itself enough to stir the interest of any thinking man. He says: "A great mistake is made when the dicta of specialists in scientific investigation are accepted in religious matters as of any particular value. Indeed, the concentration of specialists on narrow lines of investigation really unfits them for duly weighing religious evidence.

"Spiritual things are not to be discovered by material instruments nor detected by the material senses. Physical science cannot penetrate to the origin of anything, but must content itself to deal with processes already begun. Profound mystery hangs over the birth of every human soul. Who can tell when it becomes a free responsibility, reflecting the image of its Creator? Is the soul, as well as the body, begotten by the parent? This question has divided theologians from the time of Augustine to the present day.

"The worst foes of Christianity are not physicists but metaphysicians. Hume is more dangerous than Darwin; the agnosticism of Hamilton and Mansel is harder to meet than that of Tyndall and Huxley; the fatalism of the philosophers is more to be dreaded than the materialism of any scientific men. The sophistries of the Socratic philosophy touching the freedom of the will are more subtle than those of the Spencean school. Christianity, being a religion of fact and history, is a free-born son in the family of the inductive sciences, and is not specially hampered by the paradoxes inevitably connected with all attempts to give expression to ultimate conceptions of truth. The field is now as free as it has ever been to those who are content to act upon such positive evidence of the truth of Christianity

as the director has been pleased to afford them. The evidence for evolution, even in its milder form, does not begin to be as strong as that for the revelation of God in the Bible.

Note carefully the last sentence quoted: "A great mistake is made when the dicta of specialists in scientific investigation are accepted in religious matters as of any particular value." If the truth has been stated in print, that statement is the truth. "Specialists in scientific investigation" necessarily have to endeavor to throw to the winds everything previously considered as established in their special line that they may investigate freely and without bias, consequently they become narrow and their statements are worthless except along the lines of their special science, and contemptible along their own specialty when their statements are assumptive and presumptive assertions instead of proven facts. As long as scientists have to infer, assume, and suppose, their statements are not scientific and should not be made. He who presumes to send out speculation under the heading of science lacks both ability and honesty and seeks to sell self for more than he is worth.

I have read quite a number of so-called "scientific works," and when I get hold of a book whose writer begins to assume and presume, and suppose, and infer, I throw the book aside as unworthy of consideration, and misleading. Men have no right to pose as scientists and give out utterances that confuse and mislead as scientific unless the statements set forth are demonstrated or absolutely proven facts. Science is "Knowledge gained and verified by EXACT observation and CORRECT thinking," and he who sends out statements as scientific which have never been demonstrated and cannot be clearly proven is a misleading, confusing imposition upon the credulity of the weak.

True scientists do not do such. It is the would-be, the yellow-head, who wants to be considered wise, who is not, that dares to so mislead.

But, as Prof. Wright says further, "The concentration of specialists on narrow lines of investigation really unfits them for duly weighing religious evidence." This is true of all, just as the concentration of ministers on religious lines of investigation really unfits them for duly weighing scientific evidence. Our specialty naturally somewhat narrows us to that line, whatever it may be, consequently the way of going to scientists for correct testimony about the Bible; except to those who are searching the records of the past for every kind to see just what they give forth concerning the Bible. Those who do that honestly are constantly finding strengthening evidence of the genuineness of the strongest Christian claims, but those who pursue the same investigations with preconceived hatred for the Bible find enough to keep them writing against it.

If after all these years of continuance and blessing the Bible is not yet established or overthrown it is certain that the findings on the monument and in the buried cities of the past cannot affect it much. Let

Christians hold to their Bible and believe and preach it, and go to it for evidence instead of to those whose business naturally narrows their vision to the disconnected, fragmentary findings of their research. Scientists have changed times unnumbered but the Bible is the same, substantially, that it has been for more than 1900 years. The Testimony Publishing Company is doing a splendid work. Thanks to the "Two Laymen." E. L. Wesson.

The Cry for Help.

By W. S. Allen.

The vision of Paul at Troas has always impressed me. "And a vision appeared to Paul in the night. There stood a man of Macedonia, beseeching him, and saying, come over into Macedonia and help us." Paul did not need this vision to stir him up to do his duty. He was willing to go wherever God directed him. He needed only to be shown the way.

It is admitted by all that we are today face to face with a serious crisis in our mission work. It is a great hour for God's people if they will only realize it and do their duty. It seems to me that our people need to get a vision of a lost world as God saw it. There are millions and millions of lost souls in the darkness of sin and death crying for the light and it seems that God's people are deaf to this cry. This vision meant several things to Paul. It was the cry of the lost. Have you never heard it? Oh, I have heard it like the sad wail of a lost child crying in the night. It was this cry that brought Jesus Christ to the earth. He came to seek and to save that which was lost.

It was a cry for immediate help. It would have been disastrous to wait. It is so today. "Men are dying without Christ at the rate of thirty million a year, eighty thousand a day, three thousand an hour, fifty a minute, almost one a second. Each tick of your watch is the drum-beat over some Christless grave. Sixty generations have gone out on the unreturning tide of time since Jesus gave the command to 'go.' What are we doing about it? Living in luxury and plenty and saying to our missionaries, 'wait.' We are even facing the possibility of saying to some of them that they must come home. It ought to put every man who professes to love Jesus Christ to shame and humiliation.

The vision meant opportunity. We face open doors the world over. This call for help comes from China, Japan, India, Italy, Africa, Russia, South America, and the ends of the earth. It can be heard at our very doors. The souls of men are so hungry for the Bread of Life and God is so anxious for them to have it that He is sending the nations of the earth to us. We never have had such an opportunity to give the gospel to the world. If we fail to use our opportunity God will take it from us and give it to another. We need to study seriously

and earnestly the history of the Jews on this point.

What are we going to do about it? There are two ways open before us. We can join the great multitude of those who are indifferent to the cry of the lost. The greatest difficulty in my work today is indifference. This indifference is startling. I have one man in one of my churches who can get almost shouting happy during protracted meeting time who says he has absolutely no concern for the lost in distant lands. Many members of my churches will stay away from the services if they have the least idea that I will preach on missions. And yet these same people will proclaim loudly that without Christ no man can be saved. To have Christ, who alone can save, and not be concerned that others have Him is the concentrated essence of selfishness. The first impulse of every saved soul is to get someone else saved. We present a sorry spectacle to the world in claiming that we have only the gospel that can save and yet withhold it from millions who are lost. This very position is weakening our cause on the foreign field today.

Then, we have the infinitely glorious privilege of helping in this great work. We can help by prayer. The greatest force we can wield is prayer. The kingdom of God needs men and women who are mighty in prayer. One of our greatest needs at this good hour is to get on our knees and prevail mightily with God.

We can help by consecrating ourselves to Christ. "They first gave their own selves to the Lord." Personal consecration of the right sort is easily followed by purse consecration. Paul explained the wonderful giving of the Macedonian churches who gave beyond their power on this principle. The two have a way of keeping close company. When we all get right before God there will be such giving as we never dreamed of.

I tremble when I think of how easy God has made it for us to do this work. He gave His Son to die; He has poured out upon us material blessings without measure; He has thrown wide open the doors of the world; He has commanded us to go with the assurance of His presence with us. What more could we ask? But we halt and hesitate and draw back, and many sleep! May God move among His churches in mighty power. We must not retrench! We must win for our God. Let every man who names the name of Jesus Christ prove himself a true soldier. All heaven looks down upon us. Let us all do our "living level best" for the glory of Jesus Christ, our Lord and King.

They do say that Sunday School Superintendent Todd at the First Baptist church, Vicksburg, is a success. That Deacon Anderson is tickled till he shakes, and teaches a delightful class of grown-ups. Well, things are said to be improving over there, and we are going over to see about it.

Utterly Wretched

Nervous Prostration Long Endured Before Remedy was Found.

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured." Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

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March 24th, 1912.

111 New York Hall, Louisville, Ky.

Dear Brother Lipsey:

I am sure the readers of The Record will be glad to know of our delightful trip to the great missionary meeting called "The World in Cincinnati."

The meeting started March 9th, and will close April 6th. I, together with about seventy-five of the Seminary students and all of the Training School girls, had the pleasure of being at this great meeting last Friday, March 22nd.

The missionary exhibit consists of a representation of the different mission fields of the entire world, showing how the people live, what they worship and to what extent superstition and idolatry have them in their grip. Thus presenting the great need of the gospel with its light and life.

It gives you an idea of the work that you cannot get from books or anywhere else except on the fields themselves.

Besides the places representing the different fields, they have the "Pageant of Darkness and Light," which gives a presentation of the work among the Indians. A presentation of David Livingston in the heart of Africa, with his soul burdened for that Dark Continent, and a longing desire to go home gnawing away at his heart, with his pathetic plea for home and loved ones, yet his work unfinished and his determination to finish it, and let the light dawn upon the land of darkness. Would to God that he could know what his life spent in Africa has meant to those people; and a presentation of other works of like nature that time will not allow me to mention.

Then the closing scene, with people coming from north and south and forming into a fine tableau, praises for the redemption of the world through His Son Jesus Christ, and forming into a fine tableau. It was indeed the most thrilling scene I ever saw.

The thing that touched me most was the need of those people steeped in sin and superstition, with no hope in this life nor the life to come and the wide open door that is calling for men and women to enter with the message of life, wrapped up in the old, old story of Jesus and His love.

May God put it into the heart of those who have money, to make it possible for a large number of men and women to enter this open door and win these people for Christ before the door is closed again.

It is the opinion of those who have attended this meeting, that it is the greatest ever held in this part of the country. Pastors and Christian workers, if you can possibly spare the time, go to this meeting before it closes. It will send you back to your work with a world vision and your soul full of God's love and praise for what He is doing in the hearts of men.

May God's blessings rest upon you and The Record in the great work you are doing.

Your brother in the work,

R. L. Wallace.

The Review and Expositor for April.

The contents of this number are interesting as usual. The opening article is on the life and work of William Heth Whitsitt, and was written by Prof. E. B. Pollard, D. D., of Crozer Theological Seminary, a former pupil and friend of Dr. Whitsitt. The article evinces thorough investigation and careful writing from the standpoint of history, and manifests a spirit of fraternity which is admirable. This article will help the denomination to understand Dr. Whitsitt better, perhaps, than it has ever done before.

An article on a study of history, by Rev. George Bladen, of Preston, England, shows in broad outline the great moving forces of history through the centuries.

Rev. W. E. Henry, of Twin Falls, Idaho, writes on "The Heart of Sin" in which he takes a new view of the essence of sin, and one which will probably commend itself to earnest and thoughtful readers.

Dr. John R. Sampey writes on recent commentaries on Genesis, and promises to give in the next issue his own views of the composition of Genesis.

Prof. Henry B. Robins, of Berkeley, Calif., writes upon "The Real World."

A new departure is a department of expository notes by the faculty of the Southern Baptist Theological Seminary. Among the various notes is one by Dr. Mullins on "The Holy Spirit in the Old Testament."

The usual fifty pages of book reviews appear, giving information and estimation of many of the most recent books which are of interest to the minister and Christian worker.

The number is a very valuable one.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Baptist News Notes from Meridian. By J. A. Lee.

I believe it is generally conceded that Meridian is the greatest city in the State for Baptists.

I suspect she might sustain this reputation from a numerical standpoint, but when it comes to doing things, there are other cities in the State that will measure up to her.

We have six churches in the city—five of them have full time, and one, half time. The First church, with Dr. J. T. Shipman as pastor, has a membership of 827. They have in their Sunday School officers and teachers and pupils, numbering 682.

The Fifteenth Avenue church, of which Dr. I. A. Halley is pastor, has a membership of 378, and a Sunday School membership of 350.

Forty-First Avenue has a membership of 304 and a Sunday School membership of 379. Brother W. E. Fendley is the efficient pastor.

South Side, with Brother J. G. Murphy as pastor and who believes in using the pruning knife, has a membership of 290, and a Sunday School membership of 202.

Eighth Avenue has a membership

Headache and Neuralgia
Quickly and safely relieved by
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of 97 and a Sunday School membership of 79. Brother C. E. Dearman is pastor and gives half time to this work.

The Highlands, of which J. A. Lee is pastor, has a membership of 112, and a Sunday School membership of 185.

Poplar Springs, just outside of the city, has a membership of 100, and a Sunday School membership of 73. Brother R. S. Gay is pastor.

These figures are taken from the last associational report and I am satisfied that both churches and the Sunday Schools have gained since that report was made. In addition to those who hold membership in these churches there are at least six hundred Baptists in the city who either have their letters in their trunks or in some church out of the city. Many of them do not even attend church services and have made no provision for their children to attend Sunday School. This is a very sad commentary on our Baptist cause in the city. I am glad to say, however, that the Baptist pastors are not to blame for this state of affairs for they are always on the watch for the incoming Baptist and use every effort to get them to become identified with our work.

From the above we may gather the following facts:

1. That we have about 2,000 Baptists in the city who are members of some one of the churches.
2. There are at least 600 Baptists in the city who are not identified with any one of the churches.
3. We have 1,888 in the Sunday Schools of the city and at least one thousand who ought to be in the Sunday Schools.

Now in conclusion, let me say that there is much going to waste from a Baptist standpoint in our city, and will someone tell us how to utilize it?

High Pressure Days.

Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society, more numerous. The first effect of the praiseworthy effort to keep up with all these things is commonly keen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

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Woman's Missionary Union

MRS. T. J. BAILEY, Editor, Jackson, Miss.
(Direct all communications for this department to Mrs. T. J. Bailey.)
MRS. W. S. SMITH, Meridian—Sunbeam and Royal Ambassador
Leader for Mississippi.
MISS MARION BARTON, Winona—Y. W. A. Leader.

CENTRAL COMMITTEE
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MRS. W. RILEY, Houston, College Correspondent
MRS. A. BOBBS, State Work, Jackson
MRS. RHODA ENNIS, Vice-Pres. Home Missions, Jackson
MISS MARGARET LUCKEY, Personal Service Dep't., Clinton
MRS. A. H. LONG, Jackson

OFFICERS OF ANNUAL MEETING
MRS. W. A. MCCOMB, Clinton, President
MRS. J. A. AVERETT, Houston, Vice-President
MRS. GEO. W. RILEY, Houston, Recording Secretary

RESPONDING SECRETARY
MISS MARGARET LUCKEY, Clinton, Miss.
(All Societies of the State should send quarterly reports to Miss Margaret Lackey. All money should be sent to A. V. Rowe, Jackson.)

The Woman's Missionary Union meets in Oklahoma City May 16th to 20th, 1912, and those who would like to go as delegates please send name to Mrs. W. A. McComb, President of Central Committee, Clinton, that the names may be presented to Central Committee who will pass upon same. Each state is allowed twenty delegates besides the vice-president.

January, February, March having passed it is time for the societies to make and send their quarterly reports to Miss M. Lackey, of Clinton. It is earnestly requested that every society in the State report, if it is nothing more than to send in the name of society officers, for this in itself is a great help since the Central Committee is trying so hard to get a complete list of all societies and officers.

The Convention year is rapidly drawing to a close and there is an earnest effort on the part of every society, our State will fall behind in its apportionment which is not only crippling our funds, but is a great embarrassment, well, to the delegates who attend the Convention. The figures are as follows:

	Home	S. S.	Board	Margaret Home	Cur. Ex.	En't
Apportionment	400 00	3,600 00	80 00	75 00	110	270 00
Have paid	336 75	1,455 85	68 20	37 50	110	25 25
Still to raise	63 25	2,144 15	11 80	37 50		244 75

Our Convention year is rapidly drawing to a close. We do hope the societies will send their quarterly reports, and make every effort possible to help meet the apportionment.

Read the figures of the apportionment. See how much has been paid and how much is still to be raised. If your society is behind, make an earnest effort to raise your part. If every society in the State will make a long hard pull, we will make our apportionment all right.

Several names have been sent in as delegates to the Southern Baptist Conventions. So far Mrs. Y. W. A.

names have come and it is desired that some delegates be appointed from the Y. W. A. Please send all names to Mrs. W. A. McComb, Clinton, Miss.

We have on hand two good letters which we want to give to our readers next week—one from Mrs. J. P. Harrington, of Corinth, Miss.; the other from our new leader of the Y. W. A's.

Antioch Dots.

March the 20th a church entertainment was given by Mrs. Luckett and Mrs. Dudley that was a joyous affair. There were recitations, songs and tableau scenes that made the hours go by on golden wings, and left many sweet thoughts to be treasured in days to come. The children had a jubilee, jumping rope, playing games and listening to the sweet music. What is more inspiring than the happy voices of children in their innocent sports?

After the exercises, the most delicious ice cream, cake and coffee were served and everything went off as merrily as a marriage bell. The members of the Sunday School were there, from the tiny tots on the Cradle Roll, to the gray-haired grandmothers who went to renew their

youth in the joy of others. Brother Dana is planning to add two rooms to our Wayside Hall which has recently been celled. He is at all times progressive, and obstacles only make him more resolute in his forward movements. Like Brother Farr, he has a way of making people believe they can do things. Our Sunday School has been a great uplift to the community. It has drawn us together in a social way, to say nothing of intellectual and spiritual advantages.

Surely the results will be manifest in a nobler consecration to the Master's service.
Mrs. E. C. Bolls.

Mrs. Sarah Ellen Robertson.

Mrs. Sarah Ellen Robertson, born May 20, 1849, died March 15, 1912, at the home of her daughter, Mrs. J. F. Whitfield in Clinton, Miss.

Mrs. Robertson was the daughter of Jeremiah and Amelia Butler Adams of Warren county, Miss. They were all members of the Flower Hill Baptist church. At the age of sixteen she was married to Mr. Jos. Addison Robertson, of Illinois, where they lived many years, then for several years in Texas returning later to Mississippi. She is survived by one brother, a sister and five children who mourn her loss, four of whom were with her in her illness, another arriving in time for the funeral.

Mrs. Robertson was a member of the Clinton Baptist church where the funeral services were held, conducted by Dr. Sproles.

She was one of the gentlest, peace-fullest souls I ever knew and her dropping out of life leaves a great aching void in the hearts of those who loved her. The body was laid to rest by the side of Mrs. Amelia Whitfield, mother of Mr. J. F. Whitfield. But the soul has winged its flight to that Beautiful City whose builder and maker is God.

A Friend.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble will send their address to him at 701 Carnoy Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Missionary Day in the Sunday Schools.

April 7th will be observed very generally by our churches over the South as a Missionary Day in the Sunday Schools. Emphasis will be placed on both Home and Foreign Missions, and the lesson for the day will relate to these two great activities.

I beg to call attention of the Sunday Schools to the urgent needs of the Home Mission Board at this time. Through more than fourteen hundred workers, maintained wholly or in part by the Home Board, this agency of Southern Baptists is closing a great year's work for the redemption of the homeland. But not for many years has our distress been so great on account of the small receipts from the churches all over the South wherewith to pay for the work. Instructed to do the year's work on the basis of a \$400,000 apportionment, and with outstanding obligations that will on May 1st approximately total the whole amount, the Home Mission Board has received up to the close of March only a small amount above \$100,000.

Our distress is very great. We shall need \$10,000 a day for the last thirty days of the Convention. Most all of the money will be raised during the four Sundays in April. It will take \$75,000 for each Sunday, if we count that way.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

The cause of Home Missions was never so great and the call for large giving to this cause never so urgent for Southern Baptists as it is right now. We beg that the superintendents and teachers in the Sunday Schools everywhere on April 7th will impress upon the Sunday Schools the greatness and urgency of our needs and the great importance of the Home Mission cause.

The Home Mission Board at one time conducted the Sunday School work of Southern Baptists, and under God it was an influential instrument in bringing about the foundation of the great Sunday School Convention in this building.

The Baptist Standard states that Evangelist M. F. Ham is having a great meeting at Lampassas, Texas. There were sixty-two professions in one day. The entire city was stirred.

Fraternally yours,
Victor I. Masters,
Editorial Secretary.

DON'T BE MISLED

by claims of unknown makers or the testimonials of unknown people about the "wonderful" merit of some untried medicine.

Get Positive Proof

Write us for a free sample of BOND'S LIVER PILLS, a genuine and gentle Liver Stimulant. ONE of these small pills at bed time, will promptly relieve Headache, Biliousness, Constipation, Indigestion and Torpid Liver. Bond's Pharmacy Co., Little Rock, Ark.

Brother O. P. Estes has accepted a position as a member of the faculty in our sister institution at Hattiesburg. We congratulate our sister college on securing the services of one of our faculty, Prof. J. L. Johnson and one of our best students.

We regret very much to have to give up Prof. J. L. Johnson and Prof. E. Godbold as teachers in our institution.

PLANTING COTTON SEEDS.

We are leaders in uplands 1-inch, Toole, Hites, Kings, Simpkins, Columbia, Cleveland, Keenan; 1 1-4 inch, Floradora, Allen's, 1 1-2 inch. Get catalog. N. L. WILLET SEED CO., Augusta, Ga.

DROPSY Treated. Quick relief. Removes swelling and short breath in a few days, usually gives entire relief in 10 to 15 days and effects cure in 30 to 60 days. Write for trial treatment free. Dr. R. E. CREEP'S SOUV. Box 11, ATLANTA, GA.

NEWS IN THE CIRCLE MARTIN BALL

Dr. W. T. Lowery has the assistance of Pastor L. E. Barton in a great meeting at Blue Mountain. There have been many additions to the church and the end is not yet.

Pastor J. J. Mayfield, of Durant, is making splendid progress in his work at Durant. The church is standing by him nobly. He is the vice-president of the Home Board in the Yazoo Association and is looking after the work in a commendable way.

Rev. W. W. Muirhead has bought a home near Winona and built a good house. He is now ready to supply any churches that may want his labors. He has two Sundays open.

The First church, Oklahoma City, Dr. C. H. Jones, pastor, has just been completed and the main auditorium occupied for the first time last Sunday. It is said to have cost \$150,000 and was one and one-half years in construction. Preparations are being made for the entertainment of the Southern Baptist Convention in this building.

The Baptist Standard states that Evangelist M. F. Ham is having a great meeting at Lampassas, Texas. There were sixty-two professions in one day. The entire city was stirred.

In one of the churches in Houston, Texas, there were three Catholics and four Methodists joined during the campaign recently conducted there by our Home Board evangelists. There were two hundred and fifty additions to the churches. More than half of these by baptism.

The church at Hannibal, Mo., loses Pastor R. A. Hartly. He has accepted a call to the church at Bartlett, Texas. He was in the Rochester Theological Seminary for a while.

In southwest Texas a new association has recently been instituted. Rev. L. R. Burress, a former Mississippian, was made moderator. Guess he felt perfectly at home, as he wields the gavel well, having had many years' practice in his native state.

Dr. Geo. W. Truett, of Dallas, Texas, is conducting a meeting at San Marcos, Texas. The San Marcos Academy is located here. It is a great school having a splendid building, with all modern equipments. The school is crowded with students.

Dr. J. Frank Norris has again offered his resignation as pastor of the First church of Ft. Worth, Texas.

He is on the eve of a nervous breakdown. He is under a great strain from the serious defamatory charges alleged against him. The church unanimously refused to accept the resignation, but gave him three months' vacation for rest and recuperation.

Dr. J. B. Gambrell, of the Baptist Standard, says The Baptist Record "looks peart and inviting." Several constructions could be placed on this statement, but we reckon the Doctor meant it all right.

The First church, Weiner, Ark., has called Rev. E. P. Minton, of Jonesboro. It is confidently hoped that he will accept. He is a fine pastor and good preacher.

Missionary R. P. Mahon, of Mexico, under the direction of the Foreign Mission Board, has just arrived at Humboldt, Tenn. The church at Humboldt pays his salary. He reports conditions very unsettled in every part of Mexico. His friends advised him to return to the States for safety. His family preceded him a few weeks ago.

The fifth Sunday meeting of the Yazoo Association held at Colla was well attended on Friday and Saturday. The preachers in attendance were T. N. Lusk, W. W. Muirhead, J. J. Mayfield, Harry Lee Spencer, and Martin Ball. Brother Mayfield is the vice-president of the Home Board, and Martin Ball for the foreign board in the association. These interests were presented to the people.

The Baptist Builder says: "Next Sunday is the Lord's time for His Passover Supper in His churches." We were not aware of the fact that the Lord had a "Passover Supper" in His churches. We know of the Lord's Supper. How does the Builder know that "next" Sunday is the time for the "Lord's Passover Supper?"

The West Tennessee Baptist Sunday School Convention will hold its regular annual session at Brownsville, April 23-25. This convention is largely attended and much information and inspiration is obtained from the meetings.

Dr. W. D. Nowlin has purchased the Baptist Witness of Florida, and thus becomes editor and proprietor. His son, Dudley, is business manager. Dr. Nowlin will not give up his pastorate at Lakeland. He is a clear writer and fine preacher.

The Twenty-Second and Walnut Sts. church, Louisville, Ky., last Sunday recalled Rev. M. E. Dodd,

who has recently accepted the First church, Shreveport, La. The appeal from the membership for the pastor to remain was very enthusiastic. It remains to be seen what he will do.

Dr. J. J. Taylor, First church, of Knoxville, Tenn., has been called to the First church of Owensboro, Ky. His decision has not been announced. He is a sound Baptist, a fluent speaker and excellent writer.

At Avondale, Ala., Rev. W. M. Anderson recently held a splendid meeting in which thirty-seven were received into the church membership, twenty-six by baptism. Steps were taken to build a larger and more commodious house of worship.

The First church, Wilmington, N. C., has just closed a gracious meeting. Evangelist T. T. Martin and co-laborers, aided Pastor J. H. Foster. There were thirty-six additions, and they continue to come.

Dr. T. W. O'Kelly conducted his own meeting as pastor of the First church, Raleigh, N. C. There were sixty additions. It is stated there were no solos, no choir, but a good deacon led the music. The Holy Spirit was given a chance and He accomplished great things for the people.

Rev. C. C. Carroll, who recently resigned the Third church, Owensboro, Ky., has accepted a call to the First church, Winchester, Ky. He is a son of Dr. B. H. Carroll, dean of the Southwestern Theological Seminary, Ft. Worth, Texas.

The Third church, St. Louis, Mo., Dr. W. J. Williamson, pastor, has bought a lot joining the present church lot, and will erect an "educational building." They paid for this property \$250,000. The addition gives them the best church property in that part of the city. The church increased the pastor's salary by one thousand dollars.

The Southwestern Theological Seminary, Ft. Worth, Texas, has an enrollment of students for this year of one hundred and fifty. Sixteen states and five foreign countries represented. One of the best seminary buildings in the world. A campaign on to raise one million dollars endowment fund. Four Southwest States—Arkansas, Oklahoma, Louisiana and New Mexico have appointed trustees. This makes it a Southwest Seminary.

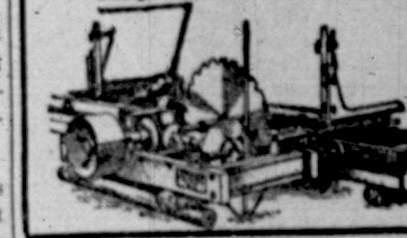
State Secretary of Missions of Arkansas, Dr. Jno. T. Christians, is delivering a series of lectures to the students of the Southwestern Theological Seminary and will make the missionary address on "missionary day." Mississippians know that these students are enjoying a great intellectual and spiritual feast.

Dr. Willingham has arranged with the missionaries on the foreign fields

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Right in your own grove—waiting for you to take them out. All you need is an "American" Saw Mill to cut that timber into lumber, which you can use yourself or sell at a good price. You can belt the "American" Mill to your farm engine and run it yourself, turning out first-class lumber faster and cheaper than any other mill. We've written a book—"Making Money Off the Wood Lot"—which tells a number of ways in which you will find an "American" Mill profitable. We want to send you a copy. Write to nearest office.

American Saw Mill Machinery Co.
116 Hope Street, Hackettstown, N. J.
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to send them a cablegram of one word—"VICTORY"—in case the entire indebtedness of the Board is met by April 30th. Now is the time to make the missionaries glad.

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To the SICK and DESPONDENT

This Advertisement Is Worth \$1.00 to You In CASH—and Many Times that Amount in Health and Happiness.

Clip this Adv. and mail to us with \$5.00, and we will accept same as full payment for six \$1.00 bottles, sent prepaid; of

P. P. P.

(Prickly Ash, Poke Root and Potassium)

LIPPMAN'S GREAT REMEDY

Rheumatism, Blood Poison, Scrofula, Skin Diseases, Female Diseases, and Liver and Kidney Complaints. Makes Rich Red Blood; cleanses the entire system, clears the brain, strengthens digestion. Thousands endorse it.

Guaranteed to cure, or money refunded.

F. V. Lippman, Savannah, Ga.

Death Lurks In A Weak Heart

My own is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00



Regeneration, the Aim of the Gospel.
W. E. Fendley.

John 3:3: "Except a man be born anew he cannot see the kingdom of God."

Regeneration is the key to the gospel. Men sometimes speak of the gospel as if it were a key to bring to us simply the discovery of God, a clearer and higher manifestation of Him than has been made in nature. That is a mistake in part, and yet the thought of God has been in the human heart from the beginning of personal experience in the earth; and he who has felt the powers of nature working around, and has seen the search of stars above him, in the night, has had a sense, vague, perhaps, yet powerful, of an unseen personal force, pervading, governing, energizing all; an apprehension of something that has come out in the time of peril, that has come out more clearly as the hour of death drew near. The stubborn infidel, on deck of a ship about to sink, bends his reluctant knee and breaks forth in earnest prayer to the Most High. The gospel, therefore, does not make manifest to man the reality of God, although it throws a new, more beautiful and surpassing light upon His character, His wisdom, and His purpose of grace.

It does not come to declare to men their own sinfulness. Christ came not into the world to condemn the world, but that the world through Him might be saved. Consciousness of sin has been in the heart, has existed on the earth, on the side the gates of Paradise; and out of this has come the offering of human sacrifice, that God might be propitiated. One of this has come blighted despair, bitter remorse when there has been found no way; the most anxious spirit in its quest, with which it has been harmonized again with the power from whom it had departed. Yet to not need to go to the Scripture to learn of sin. You see it in all pages of human history; traced in lines so lurid that no light from the divine Word can surpass it. You hear it in the moan which arises from human society, all whose voices, from the upper air—whatever the sounds of gaiety or of enterprise be—commingle on the minor key. There is a sound of wailing in every, in society, which represents the presence, and the recognition of the presence, of this element of sin. Every human heart feels it to itself. When it contemplates overtly under the light thereof, this hidden writing comes flashing into exhibition.

No, what the gospel comes to, do is neither to teach us so much concerning God, though it demonstrates the character of God. But that it comes to do is to show how the sinner may be harmonized with the spirit of his mind and heart with the eternal God against whom he has sinned. The new birth is therefore the burden of the law, and

is the promise of the gospel. Not education. Education of the intellectual forces is indispensable in its place, and important in its relations but is subordinate to this regeneration by the energy of the Holy Spirit. It is not ethical teaching, so that a right exterior life may be fashioned by the power of the gospel. That as well, is important in its place, but the gospel contemplates a man's becoming right, contemplates his becoming holy in heart before he can become holy in character or in conduct.

Most radical is the operation of the gospel upon man; to bring him into harmony through the new birth with the Spirit of the Most High. Not even civilized is the word that unlocks to us the meaning of Scripture; although wherever the gospel goes, thither civilization goes in its train. It scatters the emoluments, the industries, the arts of civilization, around its path as the prince may scatter diamonds and pearls from his royal robe. These inventions which multiply power, which multiply wealth, which span the spaces of earth and contract them, which curb and conquer the seas, which makes the winds and the lightnings the messengers of man—they are a fruit of the gospel, but they are not the end of the gospel.

There is a subordinate and incidental argument for the divinity of the gospel in its effects upon civilization; but that is not the purpose, prime, paramount, supreme, for which it comes into the world. Nor does it come for the advancement of social order or civil liberty, important as they are in their places. Nor does it come to give men eternal life independently of the new birth of the soul. There is no such detestable Antinomianism in the gospel. It does not offer a man eternal life on the condition that he will perform certain outward acts, or entertain certain intellectual convictions, that he will conform his life to the law of certain practices or rituals. It offers him salvation, as the outgrowth of regeneration; as the development of that germ which is implanted of the Spirit when the new birth takes place within him. But there is no salvation possible, according to the gospel, to any man in whom this spiritual, radical change, by the power of the Holy Spirit, has not been accomplished.

If you were to crowd such a man through the gates of pearl, the crystal pavement would be darkened by his selfishness. Heaven itself would blast him into blindness with its celestial splendors encircling and surrounding him. There is no salvation for any man, except as the new birth precedes it, and is the germ of it; and so that new birth—regeneration by the Holy Spirit is the key-word of this book of life.

It is thus transcendent in its aim. Where is there a philosophy that contemplates an ideal like this? Where has there been any most elaborate system of ethics, or ritual, except where they have been formed by the gospel, and has contemplated so amazing a change for man? Take the child and train him; take the community and equip it; arm its hands and enlighten its eyes, by telescope and microscope;

give it new faculty of transmitting though give it new powers over the energies of nature—that is the aim of civilization, the aim of statesmanship and of philosophy. But the gospel proposes this radical, spiritual, immortal change within the man whereby not only his sins are forgiven for the past, but he is started anew, to begin his moral life again with his past experiences for his warnings, with God's promise for the future for his inspiration. This new birth by which the soul is harmonized with God, and man in his feebleness and fewness of his years upon earth is made sympathetic with Him who has the eternal years, and before whose creative will the universe has risen as a temple in the spaces—this is the aim of the gospel.

Then, observe further, what follows of course, that he who most distinctly understands and apprehends this new birth—having not merely discerned it intellectually, but having experienced it spiritually will best understand and interpret the gospel of the Lord Jesus Christ. It is not intellectual equipment, or intellectual practice, that can prepare him for such a comprehensive intuition of the gospel. It is not conference with other minds, training his to proper views, giving him freshness of faculty, a fine stimulation of each power. It is not travel in distant lands, with the observation of geographical or social phenomena which exist there today as afore time, which is to qualify a man to be an interpreter of the gospel, to apprehend its mysteries and to speak them to others. What he needs for this is a spirit born of the Holy Spirit, into harmony with God. Then the mystery becomes not intelligible, since the human faculty cannot comprehend divine thought, but it becomes probable beforehand, and is easily accepted by the renewed, illuminated mind. As Barnard says, nobly and sweetly: "The same things which are within us by the subtlety of the spiritual nature, are also above us, by the sub-

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limit of their essence, and their being;" and he who has these things within him here, upon the earth, will understand these things above him, filling the heavens, as no one else possibly can.

He will know what sin is more than the moralist or the historian, because he has felt within himself how powerless he was against its forces and vicious tendencies, until the energy of the Holy Ghost came, stimulating him and co-operating his effort to overcome the evil power. He has seen what God is, in His affectionate holiness, His loving justice, His perfect immortal splendor of purity. He has seen the interior life of God, as no scientist can who observes merely the works of nature.

What can you tell of the character of the engineer, whose ingenuity has driven the drill through mountain rock until he has hollowed there a passage for the trains of travel and commerce to sweep through, from land to land? You know his foresight of difficulty, his superb skill; you know the energy with which he arranges mechanisms to master difficulty. Do you know whether he was generous or not? chaste or not? truthful or not? humane or not? devout or not? What can you tell of the man who fashioned for you the watch, in respect to that which is essential and supreme in every man, his spiritual character, his moral relation to God, the Most High? What can you tell of the temper of the architect from his constructions? What can you tell, even of the heroism of the historian from the narrative which he gives of great events and the character he portrays? How

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much can you tell of the Spirit of God from the physical structures round about us? I can find His wisdom in the balancing of the stars. I find His constructive skill in the arrangement and interlocking of terrestrial forces. I find His love of beauty declared not merely in the vase of the lily, in the lining of the shell, in the sunset fires but in the mosses and lichens, in the grain of the wood hidden in the heart of the trunk of the tree. I can find here His love of beauty; but I do not find His holiness manifested, in its tenderness, in its eternal and spotless glory of perfect righteousness. This is never radiantly declared, on every side until there is in me something sympathetic with it, wrought by the Holy Ghost.

Then I know God, and am no more an orphan in the universe. I am allied filially to Him; and the universe is illuminated and glorified. It becomes to me what the body of Christ became to the disciples on the mount, in the darkness of the night—luminous with the radiance flashing from Him, from the mud-stained garments so brilliant with celestial light, that they scattered the dark before them. The universe becomes luminous with the light of God's character when once the new birth has interpreted that character.

Meridian, Miss.

An Unusually Safe Investment.

The first mortgage \$500. Real Estate Serial Notes of the Southwestern Baptist Theological Seminary, of Fort Worth, Texas, represent the ideal investment for that large body of conservative investors who wisely look first to the safety of their funds when making any kind of an investment. In this particular case the money of the investor is amply safeguarded, the notes being secured by a first deed of trust on the magnificent new three-story seminary building of the Southwestern Baptist Theological Seminary together with a thirty-acre tract of land on which the building is situated. The value of this tract is conservatively estimated at \$20,000 and the cost of erecting the building was \$130,891.40, a total security of \$150,891.40. Inasmuch as the total loan amounts to but \$60,000 there is an unusually wide margin of security.

The notes are issued serially in denominations of \$500 each. They have now all been disposed of with the exception of a few which mature in 1917, which will net the investor 5-1-2 per cent. They are being handled by the Mercantile Trust Co. of St. Louis, Mo., a banking institution with a capital and surplus of \$9,500,000. The Real Estate Loan Department of the Mercantile Trust Company will be pleased to furnish full particulars to prospective investors on request.

BUFF ORPINGTONS.

Five large birds. Eggs, \$1 to \$3. Hens, \$1.50; cocks, \$2.50.
W. S. ALLEN, Florence, Miss.

New Orleans Letter.

The work at the Grace Baptist church is doing nicely. We feel that God is blessing us here. About sixty have united with the church since we began work together. We have not had a regular series of evangelistic meetings yet. We have our evangelistic meeting every Sunday night and God gives us power.

May I say to you that we have a sad problem here. It seems that New Orleans is a Baptist burying-ground. People move here and never identify themselves with any church. In my field we have over one hundred and fifty thousand people, that is, I have all this side of Canal street and I could add twenty-five thousand more to this and not make a mistake, for just across the river is Algiers and they have about fifteen thousand people and not even a Baptist church over there. I find people here that are Baptists and came from other places where they went to church, but they seem to stop when they get here. Will not the people send me or any other pastor here the names of those who are Baptists who have moved in here? I find some all the time who have been living here but who "forgot to go to church!"

Our Sunday School has more than doubled in less than two years. We are going out into highways and byways and inducing them to come. I have been in homes where when one meal was eaten they would not know where they would get the next meal. It would be back in some alley where it seemed that a hose needed to be turned on and clean up things. Some families are large, and sometimes you find the father out of work and then he is willing to do anything for the support of that home. I believe here is where theft begins when the father is disheartened and gives up all hopes. The other Monday morning while I was sitting in my study, some one knocked at the door. After he came in he related his story and it was a sad one. It seemed that after he had worked on a job for a long time, some one who was faster was secured and he was laid off for a while and of course this meant permanently. Now to hear this story was sad. A man with eight children and nothing to do! This was a Catholic and he came to me to get comfort when the priest lived in two blocks. After seeing how destitute the home was, I carried the children some clothes which were given me to dispose of as I saw necessary. After the clothes were given to the children and encouragement given to the father and a position secured for him, there this stalwart man broke down and cried and told the story over and over of how he had worked to keep his children in clothes during this cold weather and told again and again how thankful he was for the little kindness shown him. Now, this man is coming to our services and has the Bible in his home, his children in the Sunday School. Now, this is one of the many cases I have dealt with since coming here.

I have never seen people so loyal to the Master's work as the people of the Grace Baptist church. They are always ready to help in any

Christian work and sustain the pastor.

We invite you to attend our church services when in the city. Oh, that God would bring about a realization of the need of this work in this city.

Wayne Alliston.
New Orleans, corner Alvar and N. Rampart.

CLUB MEMBERS PLEASED.

The following letter from Mrs. Jeff Dobbs, of Atlanta, is a fair sample of the many commendatory letters that are being received by Ludden & Bates relative to The Record Piano Club. Mrs. Dobbs, a musician of ability, writes: "I am exceedingly well pleased with the Club Piano recently purchased from you, and being a musician, believe I am in a position to judge as to the character of this instrument. I wish to state that I originally selected a \$550 piano which it was my purpose to purchase, but before closing the trade I happened to try a Ludden & Bates Club Piano which pleased me more than the \$550 piano referred to. Consequently I saw no use to invest so large an amount when I could purchase one even more satisfactory at \$297, and I selected the Ludden & Bates Club, and feel today that I have as good piano as I would have had if I had purchased the other one mentioned." For club catalogue and full particulars, address Ludden & Bates, Record Club Dept., Atlanta, Ga.

A Difference of Opinion.

A friend once asked "Uncle Joe" Cannon for information as to the prospects of a politician who at that time was generally thought to be "on the ragged edge." "He seems to think he's getting on all right," said Uncle Joe, "but others entertain a decidedly different opinion. His situation brings to mind the story of the old lady up

in Maine. When she was asked as to the whereabouts of her husband, the old dame replied:

"If the ice is as thick as Henry thinks it is, he is skating; if it is as thin as I think it is, he is swimming!"—The Farm Magazine.

She Stayed in Bed.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall I got so bad I had to stay in bed for nearly a week every month. Since I have taken Cardui I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

Fido's Mistress (sobbing)—I've lost my dog, my sweet little innocent pet!

Friend—I'm so sorry. Have you put an advertisement in the newspaper?

Fido's Mistress—Oh, what would be the use? The poor darling doesn't know how to read!—Woman's Home Companion.

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SUNDAY SCHOOL LESSON

By MISS M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 2. April 14.

Mark 2:23; 3:6

The Use of the Sabbath.

Golden Text: "The Sabbath was made for man and not man for the sabbath."—Mark 2:27.

When God gave the ten commandments to the children of Israel, one of them was, "Remember the Sabbath Day to keep it holy." Can you repeat the rest of the commandment? From this one law which is great and good and if kept by man will make him better, mentally, morally and physically, the Jews had up to the time of Christ, made thirty-nine laws forbidding men to do certain things on the Sabbath. Then the Scribes and Pharisees had taken this list and made from them the most terrible additional list of things that might and might not be done on the Sabbath. Indeed, at this time the fear of doing something wrong had become so burdensome that the day was one to be dreaded instead of welcomed as a day of rest. We have space to mention but a few of these laws, but enough will be given to show to what extremes men may go when he attempts to add to God's Holy Word. In feeding the chicks, no more corn must be thrown than would be eaten; some of it might grow, and that would be counted as planting on Sunday. A handkerchief must not be carried, for that would be bearing a burden. A blind man must not use his stick on that day. Neither a fire nor a candle must be lighted, no matter how great the need of either. No doctor must make a call on that day—and a number of others equally as foolish. It was against such foolish and wrong ideas as this that Jesus taught the lesson we are to study today. But we in this day are inclined to go to the other extreme and make too light of the Sabbath day. And one extreme is as harmful as the other. We may strike a golden medium by learning that Jesus who has control over all things that concern the welfare of man, is Lord also of the Sabbath.

This lesson follows quite closely on last quarter. Jesus' opponents continue to challenge His authority in every way possible. Today's lesson is one of the most important instances in this connection. Give the first story in today's lesson. What kind of grain was probably meant? Did the law allow a Jew to pluck and eat of his neighbor's field? (Deut. 23:25.) What then did the Pharisees see wrong in what the disciples had done? (They claimed that the plucking of the grain was reaping, and that rubbing the husks off with the hands was a kind of thrashing.) Tell the story of what David did that Jesus referred to. (1st Sam. 21:1-6.)

Read the account of this lesson in Matt. 12:1-8.

What is meant by calling Jesus Lord?

Relate the second instance given in this lesson.

Relate the instance as given in Matt. 12:9-14.

Who had perverted the Jewish law in regard to the Sabbath in Christ's time?

In what way had this law been made silly?

Why did the Jewish leaders so hate Jesus?

Why did Jesus so severely rebuke their hypocrites?

SEEK FURTHER ANSWERS

In what way is it truer today than ever before that Jesus is Lord of the interests of mankind?

How is this showing itself in the industrial world?

How in our intellectual life?

How can we overcome the restless spirit that tends to make the Sabbath a holiday?

What should be our attitude toward Sunday work?

What constitutes a necessary work today?

How can the Sabbath be made a day of delight to children?

How may the Bible be used so as to make it a pleasure?

What is the best kind of reading for Sunday?

What do you think of the Sunday newspaper?

What do you think Jesus would say about it?

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This recipe makes a pint of cough syrup, and saves you about \$2.00 as compared with ordinary cough remedies. It stops obstinate coughs—even whooping cough—in a hurry, and is splendid for sore lungs, asthma, croup, hoarseness and other throat troubles.

Mix one pint of granulated sugar with 3/4 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. Take a teaspoonful every one, two or three hours. Tastes good.

This takes right hold of a cough and gives almost instant relief. It stimulates the appetite, and is slightly laxative—both excellent features.

Pinex, as perhaps you know, is the most valuable concentrated compound of Norway white pine extract, rich in gualacal and the other natural healing pine elements.

No other preparation will do the work of Pinex in this recipe, although strained honey can be used instead of the sugar syrup, if desired.

Thousands of housewives in the United States and Canada now use this Pinex and Sugar Syrup recipe. This plan has often been imitated, but the old successful formula has never been equaled. Its low cost and quick results have made it immensely popular.

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C. H. MORGAN, T. P. A., Birmingham, Ala.

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Fifth Sunday Meeting at Union, Miss.

Was a Success.

The fifth Sunday Meeting at Union, Miss., was in every way a success in spite of the rain. We had a good attendance. We had on the program such men as Prof. Bush of Clarke Memorial College; Rev. Lee Breeland, of the Mississippi Baptist, Rev. L. E. Lightsey and others. Come again, brethren.

The Lord's blessings on The Record. R. W. Bryant, Pastor.

Seminary Notes.

The third term examinations have ended, to the delight of many and the dismay of others. A student who was invited out to dine with one of the professors this week was heard to say, "I hope he doesn't grade my paper before I go. It might prevent embarrassment."

Some of our Mississippi men are leaving for pastoral work and otherwise. Brother C. E. Bass goes to Waynesboro. They "called" Brother Bass over the phone. This may be a step toward the "more excellent way!" Brother J. L. Hughes leaves to take up work for The Record. Brother C. M. Whitfield will likely go to Crenshaw.

Brother R. B. Gunter, who will graduate this session, will preach every night this week for the West Laurel church. This is another step toward the "more excellent way" to secure a pastor.

M. O. Patterson, New York Hall.

Rev. J. B. Leavell

Is a great success at the First Baptist church, Gulfport.

From the very first the work has moved on and up to higher ground. He preaches a full gospel and probes to the bottom of the hearts of his people.

For three weeks he held forth the supreme claims of the book to right believing and being and doing God's will. As a result the church takes steps to build a \$35,000 house. And \$1,750 is given to missions. Twenty additions to the church, seven by baptism; many restored to fellowship. On the last Sunday there were three services, and seven saved.

The coming of the State Baptist Convention last November to Gulfport advanced the cause of Christ greatly. A devout spirit of soul-saving permeates the hearts of all churches.

God be praised. B. L. Mitchell.

Wool Market.

Dear Editor:

I have been pastor of this field since last November and have found it a hard and needy one. The thing needed is the gospel and its effects. Notwithstanding the fact that the task is one of many difficulties, I have already learned to love the work and people.

We are twelve miles from Gulfport and Biloxi, a safe distance from the dangers of the bad side of city society, so morally, we are up to the standard of the best.

We have a prosperous community with a rural high school with a hundred or more pupils, and three to four teachers.

Write VINEYARD FARM, Griffin, Ga., for prices and Experiment Farm tests on COOK'S IMPROVED and CLEVELAND BIG BOLL COTTON and MARLBOROUGH CORN. The government has bought quantities of these seed from us for distribution, which proves their quality. We have our own private gin and keep our seed pure.

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COTTON SEED \$1. CORN \$2 PER BUSHEL. Discount on quantity lots.

We have only a small church of forty or fifty members, and while our spiritual condition might, and we feel sure will be better, in a mission rally the fourth Sunday in March, with Brother W. C. Grace to visit the pastor, we gave twenty-five dollars to foreign missions.

Home and State Missions now claim our attention in the order mentioned.

It is not only a source of pleasure, but of strength and spiritual inspiration to come in touch with a great life like that of Dr. Grace.

We begin a meeting of days on Saturday night before the fourth Sunday in May.

Pray for us.

Yours, in the love of Christ and souls. T. S. Entekin, Pastor.

Whereas, Professor Godbold, who has wisely and successfully touched every phase of college work while in our midst, is soon to sever his connection with Mississippi College to enter a larger field of work;

Whereas, we consider him one of the strongest and most useful instructors in our college.

Be it resolved by the student body

1. That we sincerely regret that we must lose him from our faculty.

2. That the vacancy made by his resignation cannot be better filled by his successor.

3. That he is an earnest worker, a thorough instructor, a friend to

the student, and in every sense a true Christian gentleman.

4. That though his field of labor is to be in another state, we extend to him our prayers and sympathy, and every other possible support, and wish for him unlimited success in the work he is to enter.

5. That a copy of these resolutions be given Prof. Godbold, a copy be published in The Baptist Record, and a copy be furnished for publication in the Baptist paper of Louisiana.

L. D. Hall, O. P. Estes, W. A. Corkern, J. C. Brent, S. G. Pope, Committee.

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Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Griffin, Ga.

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I have size, vigor and pure white color. Eggs from best pen, \$2.50 per 15. Others nearly as good, \$1.00 per 15; \$3.00 for 45; \$5.00 per 100. ERNEST DOUGLAS, Clinton, Miss.

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Home Missions in a Crisis!

These figures show what the crisis is. Below are the receipts by states up to April 1, 1912. We need in April \$298,000 to meet our apportionment. Only four weeks remain in which to do it.

Alabama	\$8,865.58	\$25,000
Arkansas	971.85	15,000
D. C.	1,297.21	3,500
Florida	2,154.98	8,000
Georgia	12,557.25	54,000
Illinois		3,500
Kentucky	7,735.03	32,000
Louisiana	962.33	10,000
Maryland	6,264.35	9,000
Mississippi	2,889.24	31,000
Missouri	9,309.94	15,000
New Mexico	55.35	1,000
N. Carolina	12,595.04	26,000
Oklahoma	675.87	5,000
S. Carolina	11,198.12	31,000
Tennessee	5,178.48	20,000
Texas	6,190.94	71,000
Virginia	10,869.22	36,000
Miscellaneous	1,592.90	4,000

To be raised April 1st—April 30th, \$298,637.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, the antiseptic powder for painful, smarting, tender, nervous feet. It takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It gives relief to hot, swollen, moist, aching feet. Try it today. Sold everywhere. 25c. Don't accept any substitute. Sample FREE. Address Allen S. Olmsted, Le Roy, N. Y.

Dr. Sowers resigned the Coliseum Place church, New Orleans, last Sunday to accept a unanimous call to Florence, S. C. He has succeeded well in the pastorate of the Coliseum church.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

Mission Rally at Mars Hill Church.

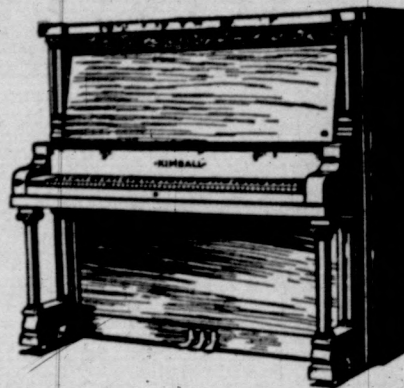
On the last fifth Sunday we had the pleasure of having with us Brother and Sister McLeod from Summit, Miss., who are zealous workers for the mission cause. The following program was carried out:

In the forenoon the subject of "Stewardship; or, a Business Man's Obligation to God" was discussed by the pastor, Rev. J. A. Chapman. He discussed the subject from the following.

- 1st. A steward is one to whom there is something intrusted.
- 2nd. Who uses the intrusted in a judicious way.
- 3rd. No man owneth anything.
- 4th. God owneth all things.
- 5th. All men possess something.
- 6th. If I am a steward, in what way may I use God's means?
- 7th. What will be the result if we use these means to God's glory?
- 8th. It will be a living monument.
- 9th. There is a reward.

After this discussion, Brother McLeod preached a forcible sermon on Matt. 13:38.

At the noon hour the Ladies' Aid Society met, had Scripture reading and a talk by Mrs. McLeod, also a



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short and interesting program.

In the afternoon the following subjects were discussed:

"Ought Our Foreign Missionaries Make a Greater Effort than the Christians at Home?" discussed by Prof. C. C. Lemon and T. R. Godbold.

"Our Ability and Responsibility to Meet the Missionaries' Needs," discussed by Mr. Burge.

Some experiences on tithing were read by Brother Chapman.

Closing remarks by Rev. McLeod, who gave us an insight into mission life—the trials and hardships of our missionaries.

I am sure that all who were present are more interested in mission work and will make far greater efforts to help the cause than ever before.

"An Observer."

Terrible Train of Troubles.

Lake Charles, La.—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

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